714 Finally, battle dress is part of the fighting equipment of the Murundi. When the bodyguards of the king -- who are, as we shall see later (p. 87), the actual combatants -- march out for battle, they wear a uniform consisting of an apron of white tanned antelope hide or sheepskin (inkindi), and they paint [302] their skulls, faces, and the upper part of their bodies with all kinds of white and red lines and ornaments which give them a terrifying, savage appearance (No. 19, p. 277). This hide apron uniform is also worn at war dances. It is much the same in Ruanda where, in addition to this uniform, other decorations, for example, a headdress and foot rattles, are also worn. The Bahima in Ufipa have the same kind of war costume as here and in Ruanda (cf. illustration in Lechaptois, No. 47, p. 61).

172 411 Old stone weapons, the remnants of former cultures which have disappeared (see p. 151 [not translated]), are not in use any more in Urundi even among the Batwa who are the oldest ethnic element; the same is true in Ruanda.

[36] Chapter 4

Hunting, Fishing, Stock Farming, Agriculture, Stimulants

1. Hunting and Fishing

224 Hunting (uwuhisi) plays only a small role in the existence of the Barundi, for in an area which is so densely populated and almost completely denuded of forests and where game has been systematically exterminated in the interests of cattle farming and pastures as in the regions settled by the Boers, there are only a few animals left which one might hunt. It appears that the most frequent ones are the bushbuck (Tragelaphus) which are found mainly in the narrow bush thickets of the deep valleys of the streams and also the tufted antelope, gazelle, and the Jimela antelope. As far as other big game fit for hunting are concerned, the elephant is occasionally found in the thinly populated areas, in the deserted forests of the western peripheral

726 his men against him without any declaration of war. The war party consists almost exclusively of Bahutu and Batwa. The Batussi provide a few leaders but in general keep carefully in the background. The party threatened by aggression is soon informed of the approaching danger by his friends, and he either evades it or through his men tries to damage his enemy's property and possessions. Each seeks to take as many cattle as possible from the enemy, to injure or kill as many men as possible, to plunder and burn the homesteads in night attacks, and to capture the women. Rarely is there an open battle between the two hostile parties, and seldom more than a dozen persons are killed [87] in such a war (No. 19, p. 276). The principal form of conflict, as it was among the heroes of Homer, is to [754] hurl insults at each other or to use sorcery aimed at hurting or killing the enemy from a distance. The medicine man pro- [789] tects his own people through magical charms (stones, pieces of herbs, or bones, all of which are worn suspended on the body) from being wounded or bewitched.

726 Of course the efforts and expenditures are greater in the 701 case of feuds between great chiefs or wars conducted by the king against invading enemies. Until a few years ago the Germans, too, were regarded as such enemies. In such a case all the men and youths who are sufficiently strong must take up arms, [722] while the women, children, and cattle are taken to safe hiding places. The bodyguard (abagendanji), which every great chief has even in peace time, is always first on the spot. These are specially picked men whom the chief keeps on a beef diet and [714] who are dressed in a kind of uniform, a white leather apron. Their leader, always a Mutussi, is provided with a special distinctive shield. Frequently the bodyguard consists entirely of Batwa. When the war drum is beaten, all the other warriors [411] assemble quickly. Each is armed with two spears, one bow, and four or five arrows. In order to frighten the enemy, the [714] warriors paint their faces, their skulls, and many other parts of the body with white and red lines, dots, and spirals, using pulverized clay. They thus manage to present a really fearful 726 sight. Then the medicine men also enters the picture,

302 We must mention that the children love to paint themselves on all occasions, or rather, smear themselves with white paint. I noticed that when there was plastering going on, for example, the children who were present painted each other. Similarly, in Issawi, children who carried bricks out of the swamp were intentionally painted with light clay.

302 714 It is said that in war the opponents paint themselves with different patterns so that they can distinguish each other. Dr. Kandt (1), however, speaks of another distinguishing mark:

1. Kandt, R., Caput Nili (Berlin, 1904), p. 427.

"All of them (Bahunde [Hunde]) had tied a wilted banana leaf around their foreheads, so that later we would be able to distinguish them as friends if, as they hoped, we were to engage in hand-to-hand fighting with the Wanjaitambi."

The Munyaruanda anoints his body with butter. In Bugoye, however, which is already under the cultural influence of the Forest Bantu, they use the cheaper castor oil (mbarika, wono) which is also used by the people of the Congo forest. The same custom prevails in the entire graben territory [Rift Valley] as far down as Tanganyika.

411 Spears. The chief weapons of the Banyaruanda are spears (ichumu), bows (muheto), arrows (muhambi), and bush knives (muhoro). Furthermore, swords (ngota), shields (ngabo), and clubs are used.

[185] The spear is the most common and widely used weapon. In the north, where conditions are less safe, no one leaves his homestead without taking along a spear, so in this region we must regard the weapon as an essential part of a man's dress and ornament. In the central part of Ruanda, on the other hand, where stable conditions prevail, especially among the Batutsi, one often sees the long shepherd-staff instead of the spear.

The spear is one and a half to two and a half meters long, and its shaft is encased with iron sockets at both ends. The spear heads are usually grooved to allow the blood to run off, but they vary a great deal in shape. Sometimes the widest part of the blade

565 [262] The privileged class consists almost entirely of Batutsi. Among the lower officials, represented by the community headmen, there are quite a number of Bahutu, especially in Bugoye. In Mulera and Bgisha there are Bahutu even among the lords of the king. The officials are commonly called batware (plural).

565 Next in rank are the warriors (ngabo). They are placed under
701 particular chiefs and perform no work in the chiefs' fields. In other words, they occupy their own land which their ancestors took possession of and cleared generations ago. After the Batutsi conquest they were not driven from their land, and the king recog-
[651] nizes their privileges. They pay only the ordinary taxes, but they must always be ready for war. On them rests the burden of the blood tax, from which the ordinary farmers (biletwa) are, at least theoretically, exempt.

Membership in the corps of ngabo is hereditary, but a person can be ousted from this privileged class as a punishment. On the other hand, I do not know whether there are cases of an ordinary farmer being raised to the position of ngabo.

[714] The insignia of the ngabo is the kigomero, the wooden ring which protects the archer against the recoil of the bowstring.

In the interior, for example, in Nduga, the ngabo are less numerous and are scattered on the hilltops among the rest of the population. There are many more of them in the border districts, and in Mulera, for instance, they make up almost the entire population.

565 Free farmers without land of their own (biletwa) make up the third class. They cultivate the land belonging to the crown and give the chief two or three days' labor out of a five- or six-day week. Besides that they must also pay taxes.

The fourth class consists of the pariah tribe of Batwa. They are hunters, potters, and rain makers. They are the police
[693] and also hangmen. Chief Songore, whose principal occupation at court is torturing criminals and very skillfully thrashing them with two small sticks, is said to be a Mutwa.

567 There are also slaves in Ruanda. The institution of slavery, however, has no importance, although the number of slaves in Bugoye and among the Batutsi of Nduga is said to be very considerable. As far as I know, the slaves here are chiefly women,

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

PLATE 2

192
535
411
301
719

Intore warrior dancing

[Facing P. 23]